National Inquiry into Missing and Murdered Indigenous Women and Girls

Truth-Gathering Process
Part 1 Public Hearings

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Public Volume 47(c)
Susan Enuaraq & Killaq Enuaraq-Strauss,
In relation to Sula Enuaraq, Alexandra Degrasse
& Aliyah Degrasse

Heard by Commissioner Michèle Audette
Commission Counsel: Fanny Wylde

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Commission Counsel: Fanny Wylde
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--- Upon commencing on Wednesday, February 21, 2018 at 3:20 p.m.

**MS. FANNY WYLDE:** Good afternoon. I would like to present to you our next family. Beside me there is Susan Enuaraq and her daughter Killaq Enuaraq. They are here to share their story as survivors and their story, as well, as Sula Enuaraq and her two daughters who brutally killed on June 7, 2011 in Iqaluit.

Before I do let them speak, I will ask Mr. Registrar to please swore -- have the witnesses sworn in. Susan would like to swear with the Bible and Killaq with a civil affirmation.

**REGISTRAR:** Good afternoon. We'll start with Susan. Hi Susan.

**MS. SUSAN ENUARAQ, Sworn:**

**REGISTRAR:** Thank you. Okay. Thanks. And, Killaq. Hi.

**MS. KILLAQ ENUARAQ-Strauss:** Sorry.

**MS. KILLAQ ENUARAQ-Strauss, Affirmed:**

**REGISTRAR:** Okay. Thank you.

**MS. FANNY WYLDE:** Thank you. Before we start, Susan and Killaq, they have loved ones here to support them. I will ask them to introduce themselves (Sic.) by giving their name and I'll pass the mic.
MS. SAPOR ENUARAQ: I'm Sapor Enuaraq (Ph.)
and I'm here to support my sister and also my other family members.

MS. NELLY ENUARAQ: My name is Nelly Enuaraq
and I'm here to support my sister and my niece and the rest of the family here. Thank you for allowing me to be here.

MS. FANNY WYLDE: So I would like to ask
both of you to introduce yourself, where you're from and what was your relation to Sula and her two daughters.

MS. SUSAN ENUARAQ: Sula Enuaraq was my niece and her two daughters were what we -- because we follow our traditions of having my siblings' children to be my grandchildren -- they were my inngunatq -- inngunatq -- grandchildren.

MS. KILLAQ ENUARAQ-STRAUSS: My name is MS. KILLAQ ENUARAQ-STRAUSS. I'm from Iqaluit Nunavut. And Sula was my cousin and her daughters, traditionally, were my nieces.

MS. FANNY WYLDE: Thank you to both of you.
Maybe we could start with Killaq. I know you have something that you would like to read to share with the Commissioner.

MS. KILLAQ ENUARAQ-STRAUSS: I apologize because it's quite long. I couldn't really organize my thoughts. But the first time I met a convicted rapist I
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was about 10-years-old. Jason was granted release, and upon that release, our community was warned that he was at high risk to reoffend. He had sexually harassed and abused children in 1998.

It was a little while after the rumours and jokes about him had died down when I was at Judo, just after practice at our old res. He was hanging out by the canteen where I went to go by pop for me and my brother. He came up to me and started asking me questions, like, my name and where I lived and how old I was and if I had ever tried alcohol. I knew his face because there had been pictures put up around town. I said nothing as I ran back to my parents, the pop forgotten.

I don't think I told anyone but I'm not sure why. There was a part of me that felt bad for him and for the rumours being spread. Another part of me was terrified. The kind of fear that at 10-years-old I already knew too well.

Carl Jung once said, "Whatever does not emerge as consciousness returns as destiny." I don't know if I believe in destiny but I do know that until we start consciously discussing and opening up about the inter-generational trauma and abuse, it will continue as a cycle. And I see that everyday.

I think I have a lot of repressed memories
that come back in how I feel and how I interact with other humans. And now, as I get older, I'm starting to get those memories back. Memories of being friends with the qallunaat (Ph.) girl who would make me take off my shirt so she could laugh at how brown my nipples were.

This same girl would forcibly hold me down and make me watch porn, or hold me down and spit in my mouth starting from when I was as young as about six-years-old. Yet, for years I was friends with her. She would constantly treat me poorly and make fun of me, and make me do things for her, or touch me in ways I wasn't comfortable with.

But I stayed her friend. And I have no idea why, and I feel very ashamed of myself now. But I also realize that there are reactions we have when we repress our emotions or situations. And one of those reactions is to hold on to those people who hurt us. And Sula did that with her husband.

So many times people have asked me, "If he was abusive, why didn't she leave," as if it's a simple question to answer. But it isn't. Because we get stuck in these cycles and because no-one talks about it. Because it's so normalized here to stay quiet.

She had two gorgeous daughters by him and a lot of the time, women are told to stay with their husbands
for the children, or so that people don't talk poorly about them. And I know she was also so kind and open. She had such a big heart, that I knew she loved him no matter what. I don't know if that's why she stayed but I do know she often had no choice because she did try to leave when the abuse got bad.

She had gone to the women's shelter, which was more like a prison, but had stayed the maximum amount of time and had to return to his home or be homeless. Then, the week before she was killed, she tried to go to the shelter again but was turned away by the woman there. I have heard rumours since then, that this same worker often turned away women even if the shelter had space.

It was only a few days later when I learned that Sula and her babies had been killed. After my family told me what little information they had, I remember lots of people coming to the house to wait until we heard more news. But the reporters came before the RCMP ever did.

My nephew was about the same age as Alex, who was Sula's oldest daughter, and he had been very close with her, they grew up together. I took him into the other room so he wouldn't be around so much pain when he was too young to understand it.

But Sula's mother, Micah and my own mother will speak more about her and her daughters' murders. I
want to talk a little bit about my own story and the aftermath of Sula's murder and how it has impacted me and my family.

Since everything has happened, I have had a very hard time forming relationships with people. Whenever my cousin leaves me to babysit for longer than she said she'd be, I instantly fear that she's dead, or any family for that matter. If they're gone longer than they said they would be. And when -- when the women in my family start to date someone new, I find myself constantly checking for cuts and bruises.

The year after Sula and her girls were murdered, I, myself, experienced violence with a weapon for the first time. A boy from Saskatchewan moved to Iqaluit and our friend group welcomed him in.

We were all at his house after school to hang out and everyone else had left but me and one other boy. I was waiting for my taxi and was trying to leave but he got angry and he took a knife and he threw it at me. It missed and just cut the bottom of my foot. I don't remember why he was mad that I was leaving but I ran upstairs because I was afraid he would get the knife again.

I just wanted to get my things and go. But as I was picking up my backpack, he pushed me onto his bed and jumped on top of me. He put his hands down my shirt


and pants and exposed me to the other boy who was watching. I was trying to get him off but he was too heavy and it took a while. But when the -- they heard the taxi, he got off.

Then, as I tried to leave again, I realized he had taken off my necklace that was very important to me. The other boy got it from the room and said he wouldn't give it to me unless I kissed him. These boys were the sons of a prosecutor and a respected RCMP officer.

And I told people about it, I told my friends and I told my brother. At first my friends supported me but quickly they started to tell me that I was being overdramatic, and I needed to calm, down and stop making it a bigger deal than it was. So I didn't tell police or any adults because I knew that nothing would be done. And because -- thank you -- and because of everything that had happened with Sula, I thought it was stupid that I was so shaken up by this event because at least I was still alive, I thought.

I was taken advantage of a few more times after that. I want to point out that it was never by an Inuk, which is something that I think is important because in these events, I have really only found healing through my culture. And, in some ways, I think I've, unfortunately, become prejudiced as well because I've
become afraid of qallunaat and afraid of their anger and how they've treated me in the past.

Only once have I ever reported the sexual harassment I faced. It was while I was at a boarding school in BC, the school I got a scholarship for and wanted to go to because it meant I wouldn't have to be in Iqaluit anymore.

A group of students had spent the night watching movies with blanket all over the floor and a giant pile of people, it was a very cuddly atmosphere. I fell asleep between two friends but was woken up soon after. The lights had been turned off and most people had left except for me and the two friends who had also, I thought, fallen asleep. I was awoken because the person behind me had started to undress me and was penetrating me with their fingers.

The next day I went to the school nurse because I wanted to get a note to get out of class. I wasn't planning on telling her what happened but it -- it just kind of happened. I think I had a bit of a panic attack. And so she took me to the RCMP, but there, they told me that it didn't count as rape because the person stopped when I woke up. I didn't realize that in my sleep I had given consent.

I had to spend the rest of the year on a
tiny, isolated campus with my rapist and not once did I get any support. I felt so small and so alone, and felt like there was nowhere to go, and no-one to talk to about it. I fell into a deep depression that meant I never left my bed. I gained over 60 pounds in a year from just lying there. I never brushed my hair and I started to get dreadlocks. I wouldn't shower or brush my teeth.

I was already on antidepressants but the doctor we saw at the local Wal-Mart clinic gave me a new one to try. And from the start, it made me sick and I had to puke everyday for the first month. My roommate even found me once passed out on our floor in my own puke. The doctor said it was just adjustment period.

I have tried to ween off this drug many times since then because my body does not react well. But because of how strong the withdrawal is, it has made me too sick to be able to stop taking it. And no matter how many doctors I speak to about it, they say that I just need to keep taking higher doses. It doesn't help my mood and it never has. And the doctors, instead of listening to me, told me I'm not supposed to drink with it even though I don't drink.

Even now, three years after being at that school, I struggle everyday to get out of bed and I have left university after failing a semester because I would
get terrible panic attacks whenever I tried to leave my room.

I moved back to Nunavut where I was -- where I tried to get help through our mental health resources but the support is lacking. I was scheduled to see the psychiatrist who came up once a month. The problem with that is that this is a new psychiatrist every month, it's never the same person.

The first doctor I saw took notes and gave me these notes so I could give them to the next doctor. Reading them, her comments were judgemental and full of bias. She commented that I was dressed in a skirt and shirt, which was inappropriate for the weather. Never mind the fact that it was summer and I'm Inuk.

She took down notes that don't even make sense, like that I did yoga to help me cope. But I hate yoga. I've never once done it. And she also painted my mother in a very negative light despite the fact that I had explained to her that my mother is one of my main supports.

These are the notes that the second psychiatrist was given but she had no chance to read them because they are so booked full in the two days that they -- that they're in town that all I had time for was to restate everything that I'd said before. And this is a constant cycle.
From the time I was in grade five, I've been going to counselling services and never getting any help, just being asked to relive the same thing over and over, because it's always a new person, there's nothing consistent.

But the second psychiatrist diagnosed me with Bipolar II and PTSD, both very serious -- serious things after only speaking to me for half an hour. She gave me medicine with no refills so the next doctor to see me could refill them, even though I told her that I was planning to move to Montreal and would not have access to someone who could prescribe these medicines. She didn't listen, though.

I even went to the emergency room once because I was having such a large panic attack that my father was very worried. When the doctor saw me, she told me that the only way I would get help was if I left Nunavut, my home and my family.

So I did leave. I moved to Montreal and through the Truth and Reconciliation Services, I was given the names of two indigenous counsellors. But both of those professionals were booked full so I was given the name of another woman. She was not indigenous but had spent many years travelling Nunavik and working with indigenous youth there. She said that she understood our way of life and
our traumas.

But, also, she told me that I was only
depressed because I was fat and I should exercise more.
And she told me that alcoholism is normal in indigenous
communities and that I should just try to stay away from
alcoholics.

But the thing is, I shouldn't have to
isolate myself from my loved ones. They should be given
support to beat the disease of addiction. My Anaana once
told me that she waited until her children didn't need her
anymore and that's when she became an alcoholic.

But a child never stops needing their
parents and it was with her alcoholism that came other
issues. My parents' relationship became rockier than ever
and I started to become closer to my father even though as
a child, my Anaana was my hero.

I had always seen my mother a strong,
eloquent and powerful Inuk woman. She raised me to be
proud of our culture and food and traditions, and to be
proud to be a woman. But it was hard to see her like that,
through that positive lens when I was driving her to the
bars where she would introduce me to her drunk friends.
These drunk friends often made comments about my body,
would hug me for too long and would kunik my cheek but
purposefully miss so they could kiss my mouth.
Sometimes she would bring family members to the house after being at the bar, and they'd continue to drink. I've had drunk family crawl into my bed with me when I was asleep and wake me up by smashing their face into mine trying to kiss me with tears and snot all over their face, and they wouldn't leave for hours.

And the stereotypes that non-indigenous Canadians have of us started to cloud my own eyes. Instead of being proud of my mother, I started to ignore the amazing things she had done and taught me because I was too hurt to pay attention to how much she has helped Inuit move forward and has helped me move forward.

And she really has made a lot of differences with her contributions. She has travelled the world to talk about our language and culture. Everywhere in Nunavut I go, people know her name. Any Inuit community I go to, even down south, people know her name. This is despite her own history of violence and abuse.

She has always been a hard worker and someone who is not afraid to call people out, something that Inuit are often not comfortable doing because of the backlash we might face. Because, even in our own territory, there is such a disconnect between Inuit and non-Inuit, or at least in Iqaluit where I grew up. And I truly believe that this disconnect contributes to how our
society looks and treats -- looks at and treats Inuit women.

Growing up in a segregated society, because that's what Iqaluit is, and it pretend that it isn't segregated, it means that Inuit, and Inuit women especially, often have very negative self-image and, often, are treated very differently than our non-Inuit counterparts. This leads us to not knowing how much we deserve to be treated well because we've never -- because we've never seen it. In school and in health care, we're treated like we're stupid, crazy sluts.

There are qallunaat predators who live in Nunavut and prey on young, broke, Inuk girls by offering them a home or some money. They view us as stupid objects they can treat poorly because that's all many Inuit women have every know. There is very little respect for us but that's not just within the predators. Non-Inuit who live in Nunavut tend to think of the word, "Ghetto," as synonymous with Inuk.

There is an entire high school that has classrooms that are disgustingly disproportionate to our population. And it isn't just because Inuit aren't meant to be in schools that they're put into all of the lower level classes, and don't get the opportunity to even attend classes that are even recognized by university. And this
is because we're told from the time that we're in elementary school, by our teachers, that they dumb down their class for the native kids.

And the favouritism is obvious and disconcerting. Who would want to be in that environment? Not to mention the fact that classes are taught in English, which is the second language of most Inuit kids, and whose parents speak English as a second language, if they know it at all.

How are Inuit supposed to get the same help with homework if their parents can't speak the language it's in? And how are Inuit students supposed to find the same amount of time to work on school if they live in overcrowded, dilapidated houses and can't afford the internet for Google, and have to get jobs of babysit to help support their families. Not just because they want spending money like so many other people our age, but because they need help to feed the home.

The difference in socioeconomic security is astounding and, yet, it's the Inuit who are blamed. Nunavut means, "Our land," and while I'm happy we've become diverse and host so many other cultures, we shouldn't be treated as second class citizens here.

When Nunavut became a territory, we were promised that the federal government would send
professionals to train Inuit in all fields necessary to run our territory. Instead non-Inuit saw the opportunity to move somewhere for a few years where they'd make a lot of money by southern standards. Why not share that with their friends and family?

To this day, Iqaluit is a temporary home for transient, young adults who very rarely interact with anyone aside from the other transient people. This makes it so hard, as an Inuk, to feel comfortable with people who don't bother to try to understand our culture, our language, or our traditions when they're living in our lands. And I say this as someone who, myself, I have lost my language and I moved away from Nunavut at 16 because it was too painful a place to live.

I'm pretty qallunaat in a lot of ways. Actually, one of my favourite jokes is because I'm half Inuk and half qallunaat, I'm too brown for privilege but too white to dance.

Truly, though, I have had so many more opportunities and so much more access to things outside of Nunavut because of the fact that my father isn't from here. And I'm so thankful, everyday, for the exposure to the south and having exposure to the predominant language of Canada. I have been so lucky to have places to go when Nunavut was an unhealthy place to live. Not many other
Inuit have those options.

Even so, I was raised in Nunavut. And I was raised seeing and living through trauma that I do not think, for one second, I would have experienced had I grown up in a part of Canada that is given proper resources.

Now, it may seem as if I've gone a bit off topic. This is an inquiry into missing and murdered Indigenous women and girls, not my own blog. But the thing is, all of these disparities and prejudices are contributing to the ever growing number of missing and murdered Indigenous women.

Every day that people ignore the ways they are part of -- part of the problem. That we are all perpetuating acts of colonization in our everyday actions. With consciousness, it starts to become our destiny. There is a long way to go, not just for the government but for all Canadian citizens and for Inuit as well.

But we've been trying. For years and years we have been fighting to be heard. So, please, don't let this inquiry become just another broken promise by the government.

Now, here I have a few recommendations. The first one is proper mental health resources and addiction treatment centres in Nunavut. My mother was given treatment for a short period but had to be sent to Ontario
away from her family and her home to be able to help her heal and cope with PTSD.

Then, when she was supposed to return to complete her rehabilitation, the nurse who was handling her paperwork lost it and she wasn't able to go back. If she had been anywhere else, this never would have happened and she would have had the access to support and health coping mechanisms to ensure that addiction wasn't the only way to deal with things.

I -- I also believe that we need mandatory cultural sensitivity training led by Inuit for people of all levels of government, and for anyone who wants to come up to Nunavut to make money.

We need proper education within our schools. Don't segregate Inuit into lower level classes. Just give us the equity we need to get on the same level as non-Inuit students. It's -- studies have been done that show that children who grow up in adversity often, if given the proper resources and support in terms of school and education, they thrive. They have so much more emotional intelligence and, therefore, are able to do really well as long as they have that support.

I also want to see more teaching that talks about Inuit history before colonization, because we have very little pride as Inuit now. But if we are taught, and
if our classmates are taught about our way of life before qallunaat were introduced, before qallunaat taught us to see ourselves as savages, we might have more pride and the qallunaat might have more understanding of how complex and wonderful our traditional belief systems, politics and societies were.

And I believe that in not sharing this in our education system, it's another way to just keep the image of savages up because people tend to see only the ways we've reacted to colonization without understanding just how intelligent and hardworking Inuit have always been.

The last recommendation I have is mandatory Inuktitut language classes with the proper curriculum for all students in Nunavut. This will teach non-Inuit students to respect us and our culture, as well as understand just how hard it is for many Inuit to go to school in a totally different language.

It will also give us the respect we need to find strength and pride. With that strength and pride, we can move forward as Inuit to create a healthier future and we can finally be given a chance to speak for ourselves. Thank you.

MS. FANNY WYLDE: Thank you, Killaq. Now, I believe Susan would want to read something.
MS. SUSAN ENUARAQ: Yes.

MS. FANNY WYLDE: And after you will be done with the reading, I would have a few questions for both of you.

MS. SUSAN ENUARAQ: I -- I always want to say, "Testing, testing," whenever I am in front of the microphone. Testing, testing, one, two, three.

In the wake of the acquittal of Gerald Stanley I appear before this inquiry. There has been much discussion of racism and victimization following the verdict. Why is service so different to our peoples? Is it because of the historical context of how European colonizers perceived our ancestors?

The only way the colonizers could steal the lands were to consider the inhabitants as savages. This way our ancestors were not considered to be humans. Even our -- even in our land titles, it is generally so different that there is a legal term for aboriginal land title. The title is, "Sui generis," in a class by itself. With this title, brings our fiduciary obligations by the Crown from which their nation stands on.

The evening that our angels were killed -- and this is what me and my family member -- members call them, "Our angels." The evening that our angels were killed, my husband went for a drive. He came back almost
instantly as our houses were relatively close to each other. He told me that there is something going on at Sula's house as it was cordoned off with police tape. I said to him, "I bet you Sylvain is bootlegging."

It turns out that it was much more serious. I was on Facebook when I started to worry, as one of my nephews posted that she was the best sister he ever had.

I called my brothers who was living in Pond Inlet at that time. I'm going to do this in Inuktitut because -- I think she doesn't have what -- she can read though. Yeah. Yeah. From here.

**INTERPRETER FOR MS. SUSAN ENUARAQ:**

(Speaking in Inuktitut). When our angels got murdered, I realized I was told through Facebook that she was a favourite sister. When I called my brother -- when I called my brothers I asked, "What's happened to Sula?" No, our in-law answered the phone and he couldn't answer what's happened to Sula.

"Sula was murdered," was the answer. And the phone that I was holding on, I threw it. I threw it as hard as I could. My husband was with me and I told him in English, "Sula's been killed. She has been killed."

So once I was able to compose myself, I grabbed the phone again. "What about my grandchildren?" "They got killed too." And I threw the phone again. And I
told Carmen (Ph.), "My grandchildren are killed." I told
my common-law that my grandchildren were killed too. My
grandchildren were murdered...

MS. SUSAN ENUARQA ... So I threw the phone
again in the same despair that I had experienced moments
before.

I'm going to switch back to English. My children were not
home at that time so we went and got them as well as my
niece Nubiya (Ph.) who was very close to Sula and the
girls. When they got home we told them. My daughter was
crying and her reaction was very stunned.

My son Levi just walked out of the house and
he didn't come back for quite a while. I had to ask my
friend to ask her husband to keep an eye out for him, ask
where Levi had gone, was visible from their house.

We didn't hear anything from any officials.
CBC knew what was happening before we did. In fact, Sula's
Uncle Moe, Marias (Ph.), knew before we all did. He called
up Joe in Pond and directed him to go tell my brother
Upitaq (Ph.) so he would not hear from the media.

Everything was in a blur but somehow I
connected with James and Carlene (Ph.). We went to the
RCMP station to see if we can get any information. They
wouldn't give us any information. So James said that we
are going to stay at the -- at the detachment until we get
information. We stayed there for about an hour until, finally, the police told us that three people were confirmed dead, and a dog and two children.

The travesty continued from thereon. Even though we knew that it was the girls, the police or the coroner's office would not give us any information. Micah and Jeannie (Ph.) remember the timelines more than I did. The bodies were not released for a long time.

We heard more about the incident from CBC. As far as I remember the RCMP never came to our house. As far as I remember they never went to Jeannie's house, they never went to James' house. I tried to call in a favour because I was a prosecutor at that time. I called my boss and said, "John, can you please call the cops to tell them to give us more information. Do you have any information?" He too was vague.

Inspector Gallagher(Ph.), who was in charge of the RCMP in Nunavut at that time, gave me a call because we knew Frank. And, again, all he could really say was that three people have been confirmed dead at the house, and a dog and two children. And that the bodies were taken for autopsy.

As I said, the bodies were not released for a long time. My siblings and I all went up to Pond Inlet and we were there for a long time. I left Pond before the
bodies arrive as I had already made arrangements to go to Inuvik for the truth -- Truth and Reconciliation hearings.
I, myself, was in residence.

It was on our way to Inuvik that I got daddy-o (Ph.) drunk. I got so drunk that I didn't remember anything from the last drink I had to the time I woke up. I almost got addicted to that right away because I did not remember for a few hours. And I had absolutely no memory. And that felt good when I woke up. The next few days after that, when we were in Inuvik, I did that again.

I have, myself, decided that I will not do that again. That I will not get daddy-o drunk. However, I struggle to this day with alcohol. It has impacted me and my family in ways that I could take back. The help that was offered was for a very short period of time.

I often wondered what would have happened to me had I not already had a nervous breakdown as a prosecutor. We like to think that when we are wearing our rosy glasses that Inuit will be helped as much as possible to keep them employed within all levels of government because of Article 23 of our land claim.

As a prosecutor, even before our angels were killed, I was asking for help because it was really hard to prosecute my own people when we have always been told to have compassion and empathy towards each other. When I was
a prosecutor, I saw pictures of women that had been killed. They were part of the cases that we had to work with. Most of these women killed were from the hands of their significant other. We had to look at these cases as just that, cases.

My nervous breakdown occurred after an incident on an airplane. And when I told my boss the next day, he just gave me a flippant remark. The case that we had gone to prosecute, by the way, was an aggravated spousal assault.

To this day, I don't know if there has been any remarks to the jury done in Inuktitut. I have done the jury remarks, opening remarks to jury in Inuktitut, in my language. No-one celebrated that. That was the last case I was involved in for close to a year as in that afternoon, the same day my boss gave me a flippant remark, I had a doctor's appointment. It was the start -- start of the sick leave that would turn out to be for over a year. I went for treatment for PTSD in Guelph.

As -- as a child I had endured trauma from the hands of a pedophile White teacher. With this trauma, I thought of myself as a second class citizen, which we truly, still are. And until the treatment, I thought only aboriginal peoples owned trauma. I found that we are not the only ones that suffer from trauma.
Thankfully, I met the right people in treatment. The right people were my boys, and cat in the hat. To this day, they are part of my healing journey.

I went for treatment in December 2010, I came out of treatment in February 2011, I was eased back to work by April, and by May I knew that PPSC, Public Prosecutions Service Canada, would not do anything to help me. So I resigned. My resignation date was for when my holidays were done.

It is during my holiday that our angels were killed. Our angels were killed on June 7, 2011. This was the day before my baby's 16th birthday. The next day I told my baby -- I told her and I said, "Killaq, I'm sorry I cannot celebrate your birthday today." I was supposed to go back to prosecuting for about a month but after the incident with our girls I could not go back.

Coincidentally, I told the boss that I cannot prosecute anymore as I cannot respect criminals anymore. And this boss made another flippant remark. He said, "As if you respected them in the first place."

Dr. Johnson (Ph.) and Dr. Gabba (Ph.) were my last family doctors -- and this was 2010 to 2012 -- that truly cared. But the mental health profession would not take me seriously unless I had my White husband with me. This is the only time they truly listened.
We found out later, through media, that Sula had tried to go to Qimaavik, the women's shelter but was turned away. And this was the night before she was killed, before our angels were killed.

One of my memories of Aliyah, the little one -- the little one in that picture right now. It seems in our families our -- every second baby has very short hair. She had very short hair. It looked -- people used to ask if she was a -- yeah, that's her. People used to ask me if my daughter was a boy because she had very short hair. Even when she went to Kindergarten she still had that kind of hair.

One of the memories I have of Aliyah is that she came to our house with Sula and Alex one -- one morning because I was on holidays, and she had a brush cut. Yeah, complete brush cut. I asked Sula, "How come you did this to Alex?" And she said Sylvain -- by the way, the husband was Sylvain Degrasse, they were common-law, they were engaged -- had cut her hair so that it will grow into -- grow stronger.

One of the things that I found out later, after Sula had passed away, after she -- we shouldn't even say passed away -- after Sula had been killed. After she had been killed, my Anikuluk (Ph.) Jolene (Ph.) told us that Sylvain came -- kept their engagement ring in the safe
because it was more valuable than Sula, it cost more than

Sula.

We looked for that ring when we went to the

house. We couldn't find it. We wanted to give it to

Jolene, her sister, so Jolene can smash up the ring. But

we never found that ring.

As someone with PTSD and depression,

whenever I get stressed out, suicide is always in the back

of my mind. Everyday when I'm stressed out, I think to

myself, I wish I was dead. Suicide is very close. I lost

two siblings to suicide. My older sister and my younger

brother. The remaining sisters and I took a pact, we took

a living pact. We said that we will never commit suicide.

I make a promise to my children that I will

never commit suicide. I choose to live because live is

wonderful, even though we go through hardships. It is

wonderful to wake up in the morning and to look out the

window, no matter what the weather is.

Recommendations, there is extreme poverty in

Nunavut. There are people going hungry everyday. The cost

of living is so high that people cannot afford food. If I

want to go out on the land and hunt, I need a $12,000

machine, I need at least 30 -- $50 worth of gas, I need to

have maybe a gun that is worth maybe $500. And, of course,

my scope has to be a Leupold -- is a lifetime warranty kind
of scope. It's an expensive one. Yeah.

So I can afford now to go hunt, but I was not working for over a year. I was working, I was helping my niece when she was going through nursing school. It was not a paid employment, but it was the most important -- one of the most important jobs I've ever done. It helped to ensure that my niece, Nubiya, graduated from nursing school. She is now a registered nurse. I am proud of her.

I'm proud of myself too, I am a lawyer. But I can never go back to being a lawyer. I thought about it because I was broke, I needed money. But I don't think I can ever go back to being a lawyer again. I loved being in court, I -- I was good at it. People knew I was just like being at home when I was in court.

Women and homelessness. If there had been transitional housing, could there have been many deaths that have been avoided. My dream was that Sula's house -- the ones where she was murdered will be turned into a transitional housing. Qimaavik, the women's shelter, they ask for funding, every year, from the government. It should be a given. Right now Agvvik (Ph.) society is going through a financial, criminal audit so I don't know what's going to happen to the women's shelter in Iqaluit.

It is no fun to be homeless. I was couch-surfing for over a year. It is through the love of my
niece that I was not out in the street. My mind is
drawing a blank so that must be it.

MS. FANNY WYLDE: Thank you so much to both
of you. Susan, if you may, I have a few questions for you.
Just to allow Commissioner Audette to understand carefully
the circumstances of Sula and the two -- two children's
death. Can you tell us by whom she was killed exactly?

MS. SUSAN ENUARAQ: Sylvain Degrasse killed
my niece and her children. Sylvain Degrasse was the fiancé
of Sula, the father of Alexandra and the father of Aliyah.
He killed his fiancé and his children. And then,
eventually, he went and killed himself.

MS. FANNY WYLDE: Thank you. When you
mentioned that the officials, the authorities didn't want
to -- they didn't share information with the family, did
they say why?

MS. SUSAN ENUARAQ: No, they never said why.
The only time we had a little tidbit of information after
the incident was when James, Carlene and I -- Carlene is --
was Sula's cousin, James was her uncle -- we went to the
police detachment to see if we can get any information.
They wouldn't give it to us so we said, "We're sitting here
until you get us information." Because my brother really
wanted information.

The RCMP in Pond Inlet will -- were not
Hearing - Public
Enuaraq & Enuaraq-Strauss
(Sula Enuaraq, Alexandra Degrasse & Aliyah Degrasse)

giving him information. And as it turns out Micah's -- was also not getting any information -- the parents of Sula and grandparents of Alex and Aliyah.

**MS. FANNY WYLDE:** So I believe you mentioned that it took a long time before the bodies were released. Are we talking about days or weeks? Can you specify how long?

**MS. SUSAN ENUARAQ:** At this point it's just hearsay because -- or maybe it's not hearsay because my -- Micah and Jean said it on the record yesterday -- was six weeks. One of the things we forgot to mention was I imagine their heads to be off because I -- Sylvain was a hunter so he had powerful guns. And that's what -- what I imagined. And Micah said one of the girls had no head left. And when the coffins finally made it to Pond Inlet, there was a coffin that said, "Please, I'm sorry, do not open these coffins."

**MS. FANNY WYLDE:** When the bodies came back, did the family have to pay for the expenses for the transport of the bodies?

**MS. SUSAN ENUARAQ:** I don't think so. I think it's normal practice that when there's been a criminal investigation that the family will not be paying for the bodies.

**MS. FANNY WYLDE:** Thank you.
MS. SUSAN ENUARAQ: And I should -- I should say that Jeannie and her -- Jeannie especially, did a lot of fund raising for all of us to go to Pond Inlet. The airlines gave us quite good discounts too. And there were many of us. Many of us went to Pond Inlet.

MS. FANNY WYLDE: Can you tell me more about Sula? How she was, her childhood, her personality.

MS. SUSAN ENUARAQ: My brother and Micah, the -- the father and mother of Sula and Jolene, divorced when Sula was quite young. And that's a picture of my brother up there. The divorced when they were quite young but there were times when Sula was living in Rankin Inlet and she also lived in Iqaluit as well.

And she was very happy. She -- she had a smile -- she had a smile, she had a very warm, loving heart. She loved every single one of us with so -- so extremely. And she was happy. She was a happy girl. That's what -- I think that's what I remember most about Sula.

And we, as a family, had -- had discussions. If they had to go, it's a good thing they all went because Sula would not have been able to live without her girls. She would -- if she was the only one killed, I know she would not have rested in peace. Her soul would not be able to rest in peace.
MS. FANNY WYLDE: Can I ask how old were the children?

MS. SUSAN ENUARAQ: I think Aliyah was seven -- no, Alex was seven and Aliyah was either three or four. Yeah, about there. Right now we have a baby in our family so she's three and she would've been about the same age.

MS. FANNY WYLDE: And also you mentioned that Sula had went to the women's shelters in Iqaluit and that she has spent a maximum of her time there. What is, exactly, the maximum of the time?

MS. SUSAN ENUARAQ: I think the maximum time that they could be at the Qimaavik -- at the shelter -- is two months.

MS. FANNY WYLDE: Okay. Thank you. And what kind of supports do you have right now, Susan?

MS. SUSAN ENUARAQ: I almost swore. Absolutely nothing. I have absolutely no help. The mental health system in Nunavut is a farce. It truly is a farce.

MS. FANNY WYLDE: Have you ever been knocking on doors and been refused some support?

MS. SUSAN ENUARAQ: Yes. When I was in Iqaluit, I went to see a mental health specialist, I think he was a psychiatric nurse, and I started seeing him in January last year. I had -- it's like pulling teeth. I wanted to go to Mamisarvik, a healing centre for Inuit.
It's -- that tooth hasn't even been pulled out yet.

I said, "Call me when," -- in our last appointment, the mental health person said, "My supervisor will get in touch with you." That supervisor -- must have been in February last year -- has never called.

MS. FANNY WYLDE: And ---

MS. KILLAQ ENUARAQ-STRAUSS: I've been waiting. I've been calling mental health in Iqaluit for over a month now and I've left so many voicemails and messages. And never once has anyone answered, and never once has anyone called me back.

MS. FANNY WYLDE: Was there any kind of support offered to the family while you were going through Sula's death and waiting for the bodies to come back?

MS. SUSAN ENUARAQ: There was an offer for a short period of time but we were so in grief that we could not access. Joamie School where Alex used to go to school, little children were affected deeply because one of her classmates -- one of their classmates had been killed by their father. And they sent a very touching cards and things like that to my brother, and that touched my brother very much.

But they said that there's going to be help, specialists that are available for us. We didn't even access that because we were so in grief and so fluffed.
MS. FANNY WYLDE: Thank you. I will have a few questions for you, Killaq, if you don't mind. When -- if we take a few steps back, you mentioned that at six-years-old you were abused by another woman. Did you ever signal that to anybody?

MS. KILLAQ ENUARAQ-STRAUSS: I didn't. She told me -- the first time anything happened, I think I was six and it was -- she had put on pornography and she told me that I'm not allowed to tell anybody, and that we'll get in trouble if I tell people. And she always made sure to tell me, like, "Our parents can't know about this. This isn't -- like, this is for adults so you can't tell your parents about it." So not -- and as a kid I -- I took her word for it. I didn't really -- really understand why I couldn't tell anyone but I -- I didn't.

MS. SUSAN ENUARAQ: If I may add, Killaq came home with a haircut one day and that was without a permission. That's the same girl.

MS. KILLAQ ENUARAQ-STRAUSS: She had asked to practice on me and I didn't really want the haircut but she was very good at making me do things that she wanted me to do, and making me feel like I had to do it in order to, like, be worth her time and things like that.

MS. FANNY WYLDE: And also, you mentioned about an event with boys from high placed individuals
within the officials. Did you ever file a complaint on that?

**MS. KILLAQ ENUARAQ-STRAUSS:** I didn't file complaints for those because I was afraid that it wouldn't be taken seriously because his mother was a prosecutor and the other boy, his -- yeah, the other boy, his mother was an RCMP officer. And also because everyone told me that it wasn't against the law. Everyone I spoke to about it, my friends, they all told me that it was just playing around and things like that and that it wouldn't be taken seriously.

**MS. FANNY WYLDE:** And then you finally decided -- you took the courage to report a sexual harassment to the RCMP. And, correct me if I'm wrong, but you were -- you were rejected. You -- you weren't believed. Am I correct?

**MS. KILLAQ ENUARAQ-STRAUSS:** He's -- the officer said that he believed me and he said that he felt very sorry for me. But that because I hadn't said, "No," that it didn't count as rape. And that because I hadn't -- hadn't -- because the person stopped when I woke up and they realized I woke up, that they couldn't do anything about it because, technically, they stopped when I wanted them to.

**MS. SUSAN ENUARAQ:** If I can interject here
as well, again, I'm -- I'm her mother so I'm allowed. The night I -- I believe the night that it happened, Killaq called me very distraught, crying and could not saymak (Ph.) -- what's saymak in English -- could not stop crying.

And I told her, "I'll see if my boss will allow me to go to Victoria to go see you," because I knew with this amount of her being distraught there was something she wasn't telling me. And she didn't tell me when I went to Victoria. But she told the nurse. They, essentially, didn't believe her or something. They did absolutely nothing.

MS. KILLAQ ENUARAQ-STRAUSS: The nurse told -- asked me if I told anyone and I told her that I told two of my close friends. And she asked to have a meeting with us. So we went to the nurse's office and she closed the door and she said, "You guys aren't allowed to tell anybody about this because you don't want to ruin this person's reputation."

And because it was an international school and the student wasn't from Canada, they said, "You could be ruining this person's only chance at an education. And so if you," -- like, she said, "If you wanted to send this person home, you can. But I don't recommend it because that's ruining their life."

And then even after the rules that we set in
place was that this student wasn't allowed into my dorm house. But just a little while after, I walked into my room and none of the doors locked on campus, all of the bedrooms had doors you could open. And I walked in and my iPad was on my bed so I went to open it and I saw on it selfies that this person had taken while lying in my bed. And they did nothing when I told them that.

**MS. FANNY WYLDE:** So if there was rules in order for him not to access your dorm room, was the school aware of the incident?

**MS. KILLAQ ENUARAQ-STRAUSS:** Yes. I told the school nurse and the school nurse told the Dean of students as well as the head of the college, as well as my house parents who were the -- the two adults who lived in our dorm house and led our activities. The only support I got was from the house parents. And even then -- even then, they didn't have much power aside than to ask the student not to enter the house. But they can't be there at all times of the day to see whether or not they were in my room.

**MS. FANNY WYLDE:** And this happened when you were how old? In what year?

**MS. KILLAQ ENUARAQ-STRAUSS:** I was 17 so 2015 or 2014.

**MS. FANNY WYLDE:** Thank you. And you moved
to Montreal. Can you tell me, again, exactly why you moved away?

**MS. KILLAQ ENUARAQ-STRAUSS:** So I -- I left university and travelled for a little bit. And after my travels, I had planned to move back to Iqaluit -- Iqaluit but while I was there, I had been seeking treatment for my -- what had -- what had been diagnosed as anxiety and depression. I had been seeking treatment for that and was given the chance to speak to these two psychiatrists who really had no idea of what was going on in Nunavut and had no idea of how -- how to help or how to really do anything other than try to give me new medication.

And there was very little effort on their part to follow up, or to do any -- any sort of after care or anything like that. Each -- and this is just this one time. Throughout my entire life growing up, I have had maybe one consistent counsellor and that lasted for less than a year.

**MS. FANNY WYLDE:** And that services is provided in Nunavut you're talking about?

**MS. KILLAQ ENUARAQ-STRAUSS:** Yes. Those were provided in Nunavut. And then -- so after I had seen these psychiatrists, I realized that I wasn't going to get the help I needed in Iqaluit. And I had spoken to this doctor who said that the resources in Nunavut were totally
lacking. And she didn't say it with any malice or ill intent, she was legitimately saying that she doesn't think I can be helped within the territory.

**MS. FANNY WYLDE:** So now that you do live in Montreal, what kind of support do you have?

**MS. KILLAQ ENUARAQ-STRAUSS:** So I'm not currently being supported because when I did attempt to access counselling services through the truth and reconciliation services, I was given a few names but the wait -- the wait time was always quite a few months. And then when I finally did see someone, I moved to Montreal in July and I only saw someone October.

**MS. FANNY WYLDE:** In July 2017?

**MS. KILLAQ ENUARAQ-STRAUSS:** Yes.

**MS. FANNY WYLDE:** Okay.

**MS. KILLAQ ENUARAQ-STRAUSS:** And in October, the woman that I finally got a chance to see was not -- I was not compatible with her and I didn't do great with what she was saying. And she was -- I found -- quite condescending and patronizing of what I had gone through. So I tried to get in touch with the other indigenous psychiatrist or psychologist but they were full up until 2018.

And so because of that I've decided now to actually go back to Iqaluit because even if the health --
help there isn't consistent, at least I actually get the
appointments.

**MS. FANNY WYLDE:** And what keeps you going
on a day to day basis?

**MS. KILLAQ ENUARAQ-STRAUSS:** I think that
one of the few things that has really helped me is thinking
about all the people we've lost to suicide and how I felt
when I learned that family members and friends had died by
suicide. And knowing that I could never put my family
through that, knowing that the only -- the only thing that
I could never do -- that I would never be forgiven for is
that.

And, in my day to day, I -- I got a dog and
that sort of forces me. I have to get up and take care of
him, take him for walks and feed him. And it might seem
very mundane, but at the same time, having that
responsibility and having -- having that -- that support,
even though he can't talk and he can't understand me, it's
really nice to pretend he can. And he's really cute so
that kind of makes me happy.

And that -- at this point, it's all through
family and friends. Every -- every -- every inch of the
way it's been family and friends who have been supporting
me.

**MS. FANNY WYLDE:** Thank you. Is there
anything that you would like to add, Susan or Killaq? I will now -- oh, you have something to add?

MS. SUSAN ENUARAQ: I just thought of something but it came out [Speaking in Inuktitut] I can't remember it now I'm phased.

MS. FANNY WYLDE: It's okay. I will now leave the space to the Commissioner to ask questions if she has some, or comments and maybe it's going to come back to you afterwards. Commissioner.

COMMISSIONER MICHELE AUDETTE: And, of course, we're not in court here, I'm not a judge so I won't stop you. If it wants to come back, I hope it comes back. But I'm pretty sure, with the technology, you can always write back or call Fanny or me. It's going to come back.

Before I start, I have a comment and this inquiry have that name -- has that name National Public Inquiry for the Missing and Murdered Indigenous Women and Girls. It does.

And thanks, because we have so many women across Canada, for many, many years that demanded this inquiry, push or lobby. And Bernie and many women that we met are one of them. But also in this mandate, and I'm -- as a mom and as a Commissioner, there's that important part to paragraph that says that we have also the mandate to examine all form of violence that women, us, and young
elders, the LGBTQ2S community are facing to the end 2018,
or the moment we were born.

So you are at the right place. And your
text, I didn't feel you were reading it. It was very
powerful. Very, very powerful. So I have to say that I am
very honoured that it was meant to be, I guess. You said
you don't like destiny but I'm proud that it was me sitting
with you in this circle to be able to receive your truth.
And your truth, for us, matter. Merci beaucoup.

And, Susan -- Susan, even what you said --
read, or -- it wasn't reading for me. It was very, very
painful, the two of you, frustrating, or, you know, we're
human being. You must know that. We're not only
prosecutor, which I'm not and I've never been, and I don't
think I will, getting too old. But it -- it hurts.

And sometimes it brings back the hope and I
have question. And I'll do my best. And I know Fanny
understand my Franglais but I'll -- I have, like, few
question and the two of you can respond of course.

When you say you made those calls to get
help, to get the proper support for your mental health, or
for the -- the trauma, or for what you're going through,
why there's no answer on the other end of that call?

**MS. KILLAQ ENUARAQ-Strauss:** I ask the same
question. I have no idea. There is an alarming amount of
disrespect towards Inuit in the healthcare system in Nunavut. Whether it's for mental health or physical health, the way that Inuit are treated by medical professionals is as if we don't deserve to be healed, as if we don't deserve the services.

And, I mean, I have my uncle who -- he -- he was diagnosed with Stage 4 cancer and he is, like so many other Inuit, who are only diagnosed in the late stages because we don't even have cancer screening technologies in Nunavut. And often times, Inuit are told that their pain is caused by alcoholism or drug abuse instead of actually being thoroughly examined and properly seen.

And, I mean, I've gone to the hospital so many times and just been sent home with Tylenol. No matter what it is, always the answer is Tylenol. And there's never any actual appointment where you feel as though people are listening and anything -- any help will be made.

So I think that, in a lot of ways, it's just a lack of respect for the people who need help. And a lack of understanding for what we need help for. And that's the only thing I can think of that makes sense as to why I haven't heard back from the resources.

**COMMISSIONER MICHÈLE AUDETTE:** It -- it -- my question, it's the same for you, Susan. I think you mentioned that when you go with your husband, who is
Canadian?

**MS. SUSAN ENUARAQ:** Yeah, he's -- he's -- he's a White man.

**COMMISSIONER MICHÈLE AUDETTE:** Okay.

**MS. SUSAN ENUARAQ:** Yeah.

**COMMISSIONER MICHÈLE AUDETTE:** Do you see a difference? You mention it.

**MS. SUSAN ENUARAQ:** There's a difference.

We're -- we're not together anymore. We had a break -- breakdown in our marriage about five years ago. And I think it might have, at one point, to do with what happened to Sula and her girls because I became an alcoholic and the -- the anger was too hard to bear.

So for us to get help, if I wanted to be taken seriously, I would take my husband along because they -- and the funny thing is, the medical professions -- professionals, would ask him questions instead of asking me.

The only time medical professionals took me kind of seriously was if I happened to mention that I'm a lawyer. That's when they kind of changed their thinking. I have a torn ligament, ACL and right here, and I was going back and forth to the health centre here in Rankin Inlet for maybe six months.

I -- I was going to go see another doctor
and I asked my coworkers, "How do they take -- how can they
take me seriously?" And jokingly, someone said, "Cry." So
when I went to the health centre here in Rankin, there were
two doctors that saw me. Again, they didn't take me
seriously at all. I said to them in their face, crying, "I
am a lawyer. If you're treating me like this and I cannot
advocate myself to you, how are you treating my people who
are not lawyers, who have less education to deal with you?
How can -- what's happening to them?"

So they finally referred me to Winnipeg to
go to -- for an MRI on my knee. That's when we found out I
had a torn ACL and a torn medial 90, whatever the ligament
is. And when they -- when the health centre called me to
tell me that, I wanted to give them the finger. In fact, I
did towards the health centre because, basically, it was,
"See? I'm serious." They have a really hard time keeping
-- taking us seriously.

My brother, the one we talk about -- Sula's
father, had been going back and forth to the health centre
in Pond Inlet for a very long time. He has pictures of
bloody stool that he wiped himself with, showed it to the
nurse. Still Tylenol. I think -- I like to say that
Tylenol is the new -- the new blanket that they gave -- TB
blankets. That's how I see Tylenol to be as.

COMMISSIONER MICHÈLE AUDETTE: My -- merci.
My other question with the -- the -- the health system, I am very -- this is -- tried to translate this, shocked, or -- I am really shocked. Mental health professional comes to Iqaluit. Still the same today in 2018?

**MS. KILLAQ ENUARAQ-STRAUSS:** Yes, this happened last year. It was just in 2017 that it was a new person every time. And that's only even if you can get on to the waiting list for psychologists. I think the only reason they actually took me seriously enough to put me on the waiting list was that I said I'm going to start self-medicating, like, to get them to...

**COMMISSIONER MICHÈLE AUDETTE:** Where you here right now, it's written, they hear it, I hear it, we hear it. So we cannot pretend that we didn't hear it. So we have to make sure that we ask the right question when it's the institutional hearing. Merci beaucoup for that. And going back to the shelter, the shelter, is it a non-profit organization? Or it's under the government of Nunavut?

**MS. SUSAN ENUARAQ:** It's run by the Agvvik Society, which is a non-profit organization. And they basically beg for funding every year.

**COMMISSIONER MICHÈLE AUDETTE:** Yeah. Thank you. And you said that [Speaking in French] you said women, apparently, are often -- or it happen before that
they were turn away? You can explain?

MS. KILLAQ ENUARAQ-STRAUSS: Yes. I -- I
would like to say, and I said it before, that these are
rumours.

COMMISSIONER MICHELE AUDETTE: Okay.

Perfect.

MS. KILLAQ ENUARAQ-STRAUSS: I don't -- I
haven't spoken to anybody at the shelter. I've spoken to
people who go to the shelter, and I've spoken to people who
had previously gone to the shelter as well as other people
who work closely with -- with these people. But it's never
been confirmed. It's just rumours.

But the fact that these rumours exist and
it's not just me hearing them, I know other people who have
heard the same thing in all -- all social circles. So,
yes, it's just rumours but, at the same time, it's scary
that -- to think that this could be a reality.

COMMISSIONER MICHELE AUDETTE: Right.
Because if you -- my question about -- the other question
would have been, it -- it was -- is it lack of staff? Or
you mentioned funding and how many shelter do you have in
your territory?

MS. KILLAQ ENUARAQ-STRAUSS: Not nearly
enough. The one in -- the women's shelter in Iqaluit is --
first of all, it's not even in Iqaluit, it's in Apex, which
is a little -- like, it's still Iqaluit -- I guess it's a
suburb but it's not quite. But still, it's very far away
from the actual town and it's a very small, old building
that, in my opinion -- I've been there a few times visiting
-- looks kind of like a prison. And there's that, as well
as they just reopened the girls' group home.

COMMISSIONER MICHÈLE AUDETTE: Okay.

MS. KILLAQ ENUARAQ-STRAUSS: But I believe
that funding is one of the main issues because I know that
there was a report and there's currently an investigation
into how money was being spent that they got and things
like that. So I don't know the results because it's --
it's ongoing. But I do know that there has been talk about
the issues with funding and how people choose to use the
money.

COMMISSIONER MICHÈLE AUDETTE: Okay. But
beside that, it's a big need I'm pretty sure.

MS. KILLAQ ENUARAQ-STRAUSS: Without a
doubt. There's -- not just in Iqaluit but all over
Nunavut, it's -- it's a huge, huge resource that we need
because until we start getting the proper mental health
resources and until we start to relearn how to be healthy
communities, there's going to be violence against women and
children. And I think the capacity is very, very limited.
And I'm not sure about other communities but from what I've
heard, it's also very limited.

COMMISSIONER MICHÈLE AUDETTE: A shelter,

it's -- it's -- it's there because it's layers of
realities, violence and you want to protect yourself. Is -
- is there any program here to prevent the family violence
and help women to say, "There is program for you, or
services." Do you have this here?

MS. KILLAQ ENUARAQ-STRAUSS: I don't know
for sure. I know that as a young woman growing up in
Nunavut, I have never been offered any counselling or
opportunity to talk about these things. Or any -- nobody's
ever come to the high school to say that these are options
available. Nobody has ever really reached out to say that,
"We do have some resources and here they are."

And there's never really been much -- much
discussion through school and things like that of what to
do if you're in these situations. A lot of the times
people are being told to be quiet about it. And being told
not to talk about it because in such a small community, in
a lot of ways it could be dangerous.

COMMISSIONER MICHÈLE AUDETTE: Okay.

MS. KILLAQ ENUARAQ-STRAUSS: Do you all have
any other ---

COMMISSIONER MICHÈLE AUDETTE: And you
mentioned that CBC was more aware about the loss of your
niece and your granddaughters. The police, because of lack of resource serve like a ---

**MS. SUSAN ENUARAQ:** I don't know what their excuse was because there has to be an excuse. CBC was our only source of information. It would have been nice if CBC would've called us to let us know what they know. But they didn't do that. That's not their mandate.

**COMMISSIONER MICHELE AUDETTE:** Right.

**MS. SUSAN ENUARAQ:** But we heard more from the media than we did from the RCMP and the coroner's office.

**COMMISSIONER MICHELE AUDETTE:** Do you think because there's not enough officer, or ---

**MS. SUSAN ENUARAQ:** With the magnitude of the incident, they would have had all the resources. They would have pulled all of their resources to this magnitude of incident.

**COMMISSIONER MICHELE AUDETTE:** You mention about the mental help and having proper services in your recommendation. And I hope we'll have a copy, or know we taped it and -- but it's always a -- a gift for us to receive also any information coming from you. But do you think that the RCMP needs to have also that cultural sensitivity training or other institution?

**MS. SUSAN ENUARAQ:** I think any institution
needs to have cultural training. The Truth and
Reconciliation mandates reconciliation. And it mandates
things like this.

**MS. KILLAQ ENUARAQ-STRAUSS:** And also just
to point out how it works in Nunavut. Unlike in other
parts of Canada, we don't have a territorial police force
or anything like that. We -- I guess the best way to say
it is we rent our RCMP officers. Like, we have -- the
government has an agreement with the RCMP.

So I know Quebec has Surete du Quebec and
things like that. We don't have that. We only have these
RCMP officers. And many of them come and live in a
community for maybe a year or two before being sent to a
new place, or being sent to a new place.

So there's very little chance for them to
actually spend time and spend positive time with Inuit in
the communities and with the communities as a whole to
really understand what they're doing. And -- yeah, and
they don't make any effort to -- to contribute to the
community and they don't go out of their way to be part of
it.

I know we previously had a special
constables program -- but that was before I was born even I
think -- which saw Inuit in positions working closely with
the RCMP officers to be, sort of, a community liaison,
like, someone as a go between who understood the language
and was raised with the cultural practices.

But, in general, there is a complete lack of
understanding of traditional justice systems and
traditional ways of life that may impact how people behave
and things like that. So, yeah, I forget what we were ---

COMMISSIONER MICHÈLE AUDETTE: [Speaking in
French] You wanted to add something?

MS. SUSAN ENUARQA: Yes, I almost forgot.
We Facebook and in my Facebook comment last night I said
that - that we are going to testify. And one of my cousins
reminded me that we have lost many cousins to murder
through the -- through the hands of others.

My -- one of my favourite cousins, he's --
he is passed away now -- lost a daughter and, actually,
that was one of Kayak's (Ph.) cases in prosecution. And we
lost a cousin, his girlfriend killed him. We lost a cousin
who, to this day, still has not been found.

COMMISSIONER MICHÈLE AUDETTE: Oh, dear.

MS. SUSAN ENUARQA: He's a -- his name is
Benjamin Palluq. And my cousin Jeela grieves. But I don't
know how she grieves because my cousin Benjamin has not
been found. We don't know -- he -- he was in Iqaluit so we
imagine he's dead. But that's the only thing we can do is
imagine him being dead because he has not been found.
COMMISSIONER MICHELÉ AUDETTE: Sorry about that. Well, in the work we do, they're part of the energy that we're putting, and the hope and calls for action at the end of this important journey that we know that it's also for our boys, our men, our brothers and grandfather. It's for -- for -- for all of us so...

Would you accept -- it's so nice to speak French. Would you accept a gift from us?

MS. SUSAN ENUARAQ: Even I understand that -- you've got to -- As a present? I know un petit peu. I understand a wee bit. You and I, Facebook friends this evening. I'll see to it. I'll ask my beautiful grandmother here to explain about this gift.

MS. BERNIE POITRAS WILLIAMS: I'm sorry, I don't speak French or anything. Je t'aime. Oui, I know. I just want to say Howah (Ph.) Susan and your family and your support here too. I've been -- I was very honoured to explain the significance of these eagle feathers that started this journey from my home in Haida Gwaii on the west coast of BC. You would know where it is. Queen Victoria.

MS. KILLAQ ENUARAQ-STRAUSS: (Indiscernible)

MS. BERNIE POITRAS WILLIAMS: Oh, well, you've got another family here too. This journey started as gifts from my homeland -- started off with over 400
eagle feathers that made this journey as gifted to the family members.

And then there's a call out by Terry-Lynn Fern (Ph.) and Audrey Seagull(Ph.) and that and so we've been blessed on this journey that family members -- even a hoop dancer -- young hoop dancer, and sun dance people and elders, and family members from all across Canada that has very kindly donated these eagle feathers to the family members and their support and that.

And I want to explain about -- I was reminded yesterday to make sure, like, I share what the eagle means in my territory to -- it's a universal one that the eagle represents the -- he is -- or she is the universal bird also but it is, like, the closest messenger to the creator to bring your prayers, your hurts, your pain, everything. So I wanted to share that.

And there is, for you and your mom and for too -- of your support family, the members here too. But I just want to say Howah to you again for sharing your -- your story and I know your family, Micah, that has shared this also with us too. Also, along with the eagle feathers is the -- the ---

UNIDENTIFIED SPEAKER: Oh, come on. You too?

MS. BERNIE POITRAS WILLIAMS: I'm not going
to tell the story on that one. It's a, make a tea, cozy
and I'm going to have to share it now that ---

UNIDENTIFIED SPEAKER: Oh, come on.

MS. BERNIE POITRAS WILLIAMS: --- that
Michelle and I actually thought that they were toques and
that so ---

UNIDENTIFIED SPEAKER: They didn't know us.

MS. BERNIE POITRAS WILLIAMS: But also along
with that we have some Arctic cotton and also some Labrador
tea that we'd like to give to you and say Howah to you
again and that -- yeah, that will go to Susan. Okay.
Howah.

MS. SUSAN ENUARAQ: Merci. Oh, my God.

MS. BERNIE POITRAS WILLIAMS: I'm not going
under there, no.

MS. SUSAN ENUARAQ: No, not on that, no.

UNIDENTIFIED SPEAKER: Yeah, yeah. I have
to go with you. But you bring me home to your home.

MS. SUSAN ENUARAQ: Thank you.

MS. FANNY WYLDE: Thank you. Merci. As a
closing, Esther would like to share a song for -- with the
family and also the public. So I would like to invite
Esther here.

MS. ESTHER POWELL: Hi everyone -- The
testimonies given are the real truths but I'm a nurse
representing the health team. This has to stop. These --
these can be ratified -- Everything that was shared with
the concerns and issues, with the lack of health care
services and resources, what they shared is 100 percent
true.

I am speaking as a nurse who has worked in
Nunavut for 11 years. But I'm also proof that we can hire
our own to look after our own. And I wanted to -- I asked
Kayak (Ph.) if we can end the note with Amazing Grace. The
things that we listen to and deal with on a daily basis can
be heavy. And I really enjoyed our meeting -- staff
meeting that we had.

Inuit are very spiritual -- in a higher
power even if we didn't know the name, Ruti (Ph.), God, we
knew someone always looked after us, we knew someone helped
us survive, helped my parents survive, my grandparents.

I'm from Rankin Inlet, I would like to
reilliterate (Sic.) the hospitality at -- Rankin Inlet
having lived here for ten years now. I grew up in Arviat
(Ph.). I want you all to feel welcome here in Rankin.

There is going to be a community feast to
welcome everyone. Don't forget to bring your ulu and
cardboard as a plate. Bring your loose -- I forget to
bring an ulu sometimes because I'm so eager to eat that I
leave my house with nothing. And then I run to my sister's
who lives right next door to borrow a ulu. So if you can
get a ulu, bring a ulu with you. Salt will be provided.

The feast will be at the community hall, the
complex, which is named after my great-grandfather,
Siniittuq, he was my great-grandfather. And I'm named
after my great-great grandmother Maani Ulujuk, and that's
what the school here is named after. So I take great pride
in living in Rankin, being in Rankin. And I want to say,
again, that I want you guys to all feel welcome in Rankin.
Please feel welcome in Rankin Inlet.

Amazing Grace, how sweet the sound that
saved a wretch like me. I once was lost but now I'm found,
I was blind but now I see. I'm going to sing only the
first verse. If you want, you can sing with me. This is
to help get rid of the heavy load and it -- it's also a way
that Inuit release because when we all come across a hard
time, we always pray. That's what we always do, Inuit.
Thank you. Feel Welcome.

MS. FANNY WYLDE: Commissioner Audette, I
would like to adjourn this hearing and also adjourn this
second day of the hearings in Rankin. Thank you.

COMMISSIONER MICHÈLE AUDETTE: Merci. We'll
take five minutes.

--- Exhibits (code: P01P11P0203)
Exhibit 1: Folder of 11 digital images displayed during the public testimony of the witnesses.

Exhibit 2: Statement of MS. KILLAQ ENUARAQ-STRAUSS, read during her public testimony (ten pages, double-sided).

--- Upon adjourning at 5:17 p.m.
LEGAL DICTA-TYPIST’S CERTIFICATE

I, Jackie Chernoff, Court Transcriber, hereby certify that I have transcribed the foregoing and it is a true and accurate transcript of the digital audio provided in this matter.

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Jackie Chernoff

Jackie Chernoff

May 8, 2018